



B. J. Deeny

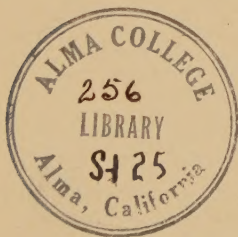
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BUSINESS GUIDE FOR PRIESTS.

BY

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Bishop of Fall River.



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INTRODUCTORY REMARKS.

WITHIN the last dozen of years, the cry is raised from all sides: "A priest who ignores book-keeping is a failure on the American mission; professors, teach your seminarians the art of book-keeping; a course of book-keeping must be introduced into every American seminary, it is as necessary as any branch of theology; no candidate should be raised to the priesthood unless he has passed a successful examination in book-keeping." These and the like advisory exclamations are ringing in our ears. Is there any need for this "new" experiment? Where there is much smoke, there is fire. Surely, the rector must know the fundamentals of all book-keeping: addition and subtraction, dexterity in collecting money and promptness in paying his bills. He must keep the parish books in good condition, neatly written and solidly bound. But we emphatically deny that he should have passed "through a regular course of book-keeping," and we consequently question the necessity of introducing such a course into our seminary, where the precious time is sorely needed to acquire the elements of the sacred science.

Our bishops can tell, from their experience, in examining parish books, that much book-keeping does not always conduce to clear and honest accounts. Moreover, the manuals and methods offered to priests and students are fundamentally incorrect. They lay down the principle that the Church is the same as a business firm, and base all their teaching on that principle. A business firm or corporation starts out with a certain amount of money (its capital) with the object of making profit from the investment of that money. Its system of book-keeping is framed accordingly. A church has no capital, and has not its existence for the object of making money. It has no profits; it can have no losses. Its accounts should embrace simply, all the money received and from what sources, and how and when the same was disbursed,—which would include loans and mortgages. To keep such accounts so that they may be free from error, and also intelligible at all times, in my opinion, the day-book and journal are fully sufficient. It is most important that vouchers for all expenditures be kept and filed away so that they may be easily found when required.

The secret of financial success in a parish is not exactly the “business capacity” of its pastor. What makes the American rector a successful financier? A burning zeal for the souls of his people; a tireless energy in preaching the word of God “in season and out of season”; a tender devotion to the Blessed Sacrament and all that surrounds the throne of the Eucharistic King; a boundless patience in the confessional; a sincere love and unbroken attention to the

poor and sick; a radiant affection and a cloudless humor for the little children: these are the qualities of a successful manager of church property. A priest possessing these qualities will seldom have occasion to complain of the failure of all the ordinary and extraordinary collections. He will make little noise about the grand financial results under his administration. Religion will be all and everything to him,—money but a secondary affair. The less a priest speaks about money, the more the people will give him. On the contrary, as Dr. John Talbot Smith pertinently remarks: “The priest forever shouting expenses from the altar, and denouncing the stingy and indifferent, is financially a failure and spiritually a real harm to his people.” If people do not contribute money from a religious motive, from a conscious Christian principle, in the spirit of a generosity which confidently looks to God for reward, then the priest is not doing his duty as a priest; for as such he is in conscience bound to make the people generous from supernatural motives.

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PARISH BOOKS.

I. BOOK-KEEPING.

1. THE care for the temporalities of the Church is not the least among the various pastoral duties. It requires a conscientious stewardship to keep the church property in a good financial condition, and to increase the material prosperity of the parish on which depends in a considerable degree the spiritual welfare of its members. The American priest does not comply with the requirements of his position by preaching and administering the Sacraments; he must be a successful manager of the church revenues, the sacred offerings of the faithful. He must know how to lay his plans in order to raise special funds for special works, to increase receipts and reduce expenditures, and to do all this so quietly and carefully that the priest will never be obscured by the manager. He must be able to give his master, the bishop, at any time a clear insight into his faithful administration whenever the episcopal order reaches him: *redde rationem*. He must keep his *books* in order. The Third Council of Baltimore ordains that in every parish house there should be kept (besides the registers of baptisms, marriages, deaths, etc., showing the *status animarum*) an account-book, in which receipts and expenses, assets and liabilities are plainly and accurately noted; and the Council significantly adds that if, through failure to comply with this law, *i.e.*, through the fault of the parish priest, the church sustains any loss, he is bound in conscience to make restitution (No. 275).

2. Besides the books of account, there are registers of births, marriages, and deaths to be kept with scrupulous accuracy. Their preservation and safe custody is of the highest importance. Never allow anybody to take them away from the church or your residence, or even to inspect them, except in your presence. The Third Baltimore Council mentions the iron safe as the most secure place for parish records and documents. "In order that better care may be taken of the parish books and documents, *i.e.*, the registers, account-book, inventory, will, written contracts, and other writings of that kind, we advise every parish priest to have in his house, or some other safe and convenient place, an iron safe which may serve as the parish archives. In this safe, therefore, will be carefully and safely kept the books mentioned and all official documents, whether diocesan or civil, which pertain to the spiritual as well as temporal affairs of the parish" (No. 278). Where a safe cannot be had, the records should be preserved in a dry place, well closed and locked, and at a distance from the fireplace. All these registers should be of strong and durable paper, written with black ink and in distinct characters, and solidly bound. They should bear an indestructible and ineffaceable mark that they belong to parish and not to the pastor. *Datum vero, et acceptum omne describe* (Eccl. 42, 7). Do not delay in making entries immediately. It is dangerous to make records on stray sheets or in note-books with the view of transferring them afterwards to the proper register.

3. Our conditions of church temporalities require a rudimentary knowledge of book-keeping for the priest

on the mission. Book-keeping is the art of keeping accounts in such a manner that a person may at any time know the true state of his business. A judicious system of debiting and crediting will effect this. Brevity and perspicuity are necessary qualifications in all business transactions. Accuracy in accounts is a cardinal virtue. Let the wording be clear and concise, the figures plain and distinct, the dates exact. Write down the correct titles of business firms. It is less difficult to fall into errors than to correct them. Books must be kept neat and legible. The principal books are the day-book, ledger, and journal. The day-book, a sort of business diary, gives a history of daily transactions. Immediately after the occurrence of some business (receipts or expenditures), the pastor should make a memorandum of it in his day-book. When he is at leisure, he should systematically arrange such transactions in the journal. For personal and house accounts we suggest the use of the day-book, while the journal seems best suited for church accounts. We adjoin an example of journalizing church accounts during the space of two months. At the end of six months, or certainly at the close of the year, the various items should be classified and summarized, and a financial statement should be drawn up on a separate sheet, similar to the one given in the annual report, of which we give a blank form. I venture to say that the day-book and journal are amply sufficient for the ordinary church administration in America. Any complicated system will weary and confuse the busy pastor.

ST. PETER'S CHURCH CORPORATION,

DR.

1896			
Jan.	2	To cash on hand.....	12.60
"	5	" pew rent	414.20
"	5	" seat money	34.40
"	5	" offertory collection	29.16
"	12	" pew rent	126.50
"	12	" seat money	36.10
"	12	" offertory collection.....	23.11
"	14	" lecture on the Holy Land, by Rev. Dr. Everywhere.....	240.65
"	19	" pew rent	97.00
"	19	" seat money	38.40
"	19	" offertory collection.....	21.05
"	26	" pew rent	85.50
"	26	" seat money.....	40.10
"	26	" annual collection for school	175.20
"	29	" donation of Mrs. Benevolent	50.00
"	31	" cemetery (sale of single graves and lots)	51.00
			1474.97
Feb.	1	To balance.....	869.30
"	2	" pew rent	41.40
"	2	" seat money.....	35.60
"	2	" offertory collection.....	19.21
"	3	" offerings for candles.....	62.45
"	1	" Altar Society.....	38.00
"	9	" pew rent	28.50
"	9	" seat money	37.80
"	9	" offertory collection.....	25.12
"	16	" pew rent	16.50
"	16	" seat money	42.10
"	16	" offertory collection.....	26.05
"	23	" pew rent	12.00
"	23	" seat money	43.10
"	23	" collection for Indian and Negro Mis- sions.....	163.50
"	29	" cemetery	64.50
			1524.78

RICHVILLE, ILLS.

CR.

1896			
Jan.	4	By Brown & Small, on account for coal ...	100.00
"	9	" Wm. H. O'Neil, carpenter, repairing doors of church	31.25
"	10	" G. Lenzen (Marion, La.), candles and oil.....	58.30
"	13	" Little & Co., three chairs for sanctuary.	12.00
"	15	" Rev. Dr. Everywhere, for lecturing...	50.00
"	21	" water and gas, for three months to date	63.12
"	25	" sexton, wages to date.....	36.00
"	27	" Alton Savings Bank, semi-annual interest on mortgage.....	75.00
"	31	" salary of teachers, to date	80.00
"	31	" organist, salary to 29th inst	40.00
"	31	" rector, salary.....	60.00
"	31	" balance on hand.....	869.30
			1474.97
Feb.	1	By J. Augustin, plumber work at residence.	53.60
"	4	" D. Newman, hymn-books for choir....	22.30
"	29	" salary of teachers to date	80.00
"	29	" organist's salary, in full to date.....	40.00
"	29	" sexton, wages to date.....	50.00
"	29	" Mrs. Murphy, sweeping church for two months.....	9.00
"	29	" rector's salary.....	60.00
"	29	" balance on hand.....	1209.88
			1524.78

II. TECHNICAL TERMS AND FORMALITIES.

There are other books which may be of great help in a large parish where a considerable amount of money is received and disbursed, especially at the time of building a church or school. We mention the most important ones.

The *Cash-book*, in which is kept an account of all money received and of all money paid out.

The *Bill-book*, in which is kept a memorandum of notes, bills receivable, bills payable, and bills of exchange.

The *Memorandum-book* is used for recording memorandums of various kinds, agreements, and all important particulars relating to a person's business that belong neither to the day-book nor ledger.

The *Letter-book* contains copies of all important business letters. A copying press saves much labor and secures greater accuracy. Letters copied by the press afford better legal evidence in court. Never send out a letter of importance uncopied.

The American ecclesiastic cannot be unacquainted with business transactions; the following explanations will be helpful:

A *bank* is treated as a personal account; it must be debited when you make a deposit, and credited when you withdraw money.

A *note* is a written or printed paper acknowledging a debt and promising payment. Notes are of different kinds:

A *promissory note* is a writing which contains a

promise to pay money or deliver property to another, at or before a time specified, in consideration of value received by the promisor, or person who signs the note. In some States a note given on Sundays is void.

A *negotiable note* is one that may be transferred from one person to another, or that may be bought and sold, and thus have different owners at different times.

A *due-bill* is a written promise to pay a certain sum of money, or a specified amount in goods or property, to a person named, to his order, or to the bearer. Due bills are notes, though less formal than promissory notes usually are. Whether they are negotiable or not depends upon the circumstances just enumerated.

A *bank-note* is a promissory note issued by a banking firm, signed by the president and countersigned by the cashier, and payable to the bearer in gold or silver at the bank, on demand. Bank-notes are of course negotiable, being made payable to *the bearer*; and they are usually secured by a deposit of State stocks.

An *order* is a written request to deliver money, goods, or other property, to some person specified, to his order, or to the bearer. The person on whom an order may be given is under no legal obligations to pay it, unless he first engages to do so. Orders are generally considered payable on presentation. They are sometimes *accepted* by the person on whom they are drawn. This may be done by his writing the word "*Accepted*," the name of the place, and the date of acceptance, either across the back or face of the order (but usually the latter, and in *red ink*), and

signing his name to it. Before this is done, an order may be regarded as evidence of debt against the *drawer* of it; but afterwards it may be considered as evidence of debt against the *acceptor*, who, in accepting, agrees to pay.

A *receipt* is a written statement, signed by the giver of it, acknowledging that he has received a specified amount of money, goods, or other property. A receipt of money may be in part or in full payment of a debt, and it operates as a discharge of the debt either in part or in full, as the case may be. A receipt of goods makes the receiver liable to account for the same, according to the nature of the transaction or the tenor of the writing. Orders and receipts, like bills of goods, should be preserved and placed on file.

A *check* is an order addressed to a bank for the payment of money to the bearer, to a person named in the check, or to his order. While a depositor has *money to his credit* at a bank his checks are paid on presentation. But when one's bank account is drawn up, his checks are no longer paid, unless by a special arrangement. Checks should therefore be presented for payment or acceptance as soon after they are given as practicable.

A *draft* is an order addressed by one bank or mercantile house to another, for the payment of money to a person named, or to his order. When a draft is payable at sight, or thirty or sixty days after sight, three additional days, known as "days of grace," are by common usage allowed for payment. Drafts are sometimes drawn payable at sight, "without grace."

I. INDIVIDUAL BANK-CHECK.

PROVIDENCE, R.I. November 12th 1898 No 14

FIRST NATIONAL BANK

PAY TO THE
ORDER OF

J. D. Bradfield \$ 120¹⁰/₁₀₀

One hundred and twenty and ¹⁰/₁₀₀ ——— DOLLARS

Jos. F. Mac Donald

II. COMPANY BANK-CHECK.

Boston, Mass. Sept. 27, 1898 No 101

First National Bank

PAY TO THE ORDER OF

Paul Jones

\$136.⁵⁰/₁₀₀

One hundred and thirty six ⁵⁰/₁₀₀ Dollars

Sanford Shattuck, Treasurer

III. CERTIFIED CHECK.

F. BALLARD.	
BOSTON, MASS. <u>Aug 24 1898</u> No 20	
First National Bank	
PAY TO THE ORDER OF	
Thomas O. Fenger	\$ 125 ¹⁰ / ₁₀₀
One hundred Twenty Five and ¹⁰ / ₁₀₀ DOLLARS	
P. Ballard	

IV. CERTIFICATE OF DEPOSIT.

\$100.00

First National Bank

BOSTON, MASS. Aug 11th 1892.

Samuel J. McGeer has deposited in this Bank

One Hundred Dollars

to the credit of Robert Crasse payable, on return
of this Certificate properly endorsed.

No. 50

H. P. Goodale Cash.

V. DRAFT.

\$ 125⁵⁰/₁₀₀

Salem, Mass. Jan. 2, 1898

Three days after sight Pay to
the order of First National Bank

One hundred twenty five and ⁵⁰/₁₀₀ Dollars
Value received and charge to account of

To John Blake
Cincinnati, Ohio.

Thomas Jackson

VI. NOTE.

\$22.50

Lowell, Mass., Oct. 10, 1898.



Ninety days after date, for value received we promise to
pay to the order of John Langrait

Twenty two hundred ⁵⁰/₁₀₀ Dollars

at the

First National Bank

No. 5

Due

P. Handwork & Son

VII. RECEIPT FOR MONEY ON ACCOUNT.

\$100.⁰⁰—



Boston, Mass Aug. 1. 1899.

Samuel Remington

One Hundred — Dollars

to apply on account.

Wm Fower,

Treasurer.

VIII. RECEIPT FOR MONEY IN FULL OF ALL DEMAND.

\$100.⁰⁰—

Received of

Boston, Mass. Aug. 1. 1869

Samuel Remington

One Hundred — Dollars

in full of all demands

Wm Fower,

Treasurer.

BAPTISMAL RECORDS.

I. BAPTISMAL REGISTER.

THE Roman Ritual has a special *forma describendi baptizatos*. It ordains that before the child is carried away from the church the proper record of the solemn act be made in *baptismali libro*. In case of an illegitimate child, the name of one of the parents is sufficient. You are not permitted to mark "illeg." Every indication of infamy must be avoided (*omnis infamiæ vitetur occasio*). At a private baptism, sponsors are not required; consequently no record need be made. If the child be a foundling it should be recorded, after conditional baptism, where, when, and by whom it was found; the approximate age may best be ascertained by a physician. The following sample records in Benziger's *Registrum Baptizatorum* will illustrate the various cases.

II. BAPTISMAL NAMES.

The naming of a child is an act of importance. It is the exercising of a supreme right which naturally belongs to parents. When the child of wrath is brought to the font where it is to be made a child of God, the priest asks of the father or of the sponsors: "What shall be his (or her) name?" The priest

then accepts the name from the parents, and as representative of the Church solemnly confers it on the child with the first question he addresses: "N., what dost thou ask of the Church of God?"

Though in the first centuries of the Church there may have been no law requiring the imposition of a name at the christening of a child, it is certainly of strict obligation now to give a name. *Iis qui baptizantur, tamquam Dei filiis in Christo regenerandis nomen imponitur* (Rit. Rom.). This rubric applies likewise to adults. There is a mystical reason for the adoption of a new name in baptism. In the Sacrament the "old man" dies to sin and rises to a new life. He is regenerated and reformed in Christ; becomes another being, and in consequence should receive another name.

In the early days of the Church, converts to the true faith dropped their pagan names, which were often the names of false deities, and took names from the Old Testament. Very soon baptismal names were chosen from Christian heroes, especially from the list of glorious martyrs. This grew into a custom which finally became a law among Christians. The Roman Ritual says: *Imponentur nomina sanctorum, quorum exemplis fideles, ad pie vivendum excitentur, et patrocinii protegantur*. The name of a Christian saint is to remind the bearer that he should imitate the virtues and implore the protection and intercession of that saint. A spiritual relationship exists between the saint and his namesake. Rather than his birthday he should celebrate the feast of his saint; he should know his history; possess a picture of him or a

little statue; receive Holy Communion on his name's-day, and thus honor, in a most special manner, the saint whose hallowed name he is privileged to bear.

A priest should strive to multiply baptismal names and thereby propagate devotion to the different saints. St. Chrysostom censured the custom of giving the child the name of his grandfather or great-grandfather and thus remaining in a narrow circle. The child's name should be carefully chosen and not be given at random. *Igitur nos neque quaevis nomina pueris indamus, neque avorum et proavorum et eorum qui genere clari fuerunt, nomina tribuamus, sed sanctorum virorum, qui virtutibus fulserunt, plurimaque apud Deum fiducia valuerunt* (Homil. xxi., in cap. v., Genes.). The giving of Old Testament names is the outgrowth of Puritanism and should not be encouraged. The custom of giving more than one name which exists in some countries dates from the fourteenth century; it is not deserving of praise. One baptismal name with another added in Confirmation should suffice any young citizen in a democratic country like America.

Whilst the priest should endeavor to procure the name of a Christian saint for the child, he must remember that a Christian name is not of necessity, as there is no rigorous precept for it; and in case a father refused to present a Christian name and insisted on having his child called by an impious name, the priest could not therefore refuse to baptize the little one, but he should add *submissa voce* the name of a saint. A duty rests on the priest to prevent the conferring of names which savor of profanity or impiety. *Curet ne obscœna, fabulosa, aut ridicula, vel inanum*

deorum, vel impiorum ethnicorum hominum imponantur (Rit. Rom.). Through ignorance, not through malice, people sometimes present names of Christians who are not canonized saints, such as Stewart Parnell, Grover Cleveland, Greenleaf Whittier. In such a case the priest ought to induce them to put the name of a saint before the other names; if it be a girl, the blessed name of Mary may be prefixed; if it be a boy, the name of St. Joseph may be used,—and if the priest should suggest his own name, he will hardly be refused this courtesy. If people present the names of George Washington, Patrick Sarsfield, Otto Bismark, Robert Emmett, Victor Garibaldi, Herman Bachus, quietly accept them, as they contain the names of Saints George, Patrick, Otto, Robert, Victor, and Herman. According to Canon Law, names that are not Christian cannot be recorded, but the Second Baltimore Council seems to exempt from the general rule, when it decrees: *In libro baptismatum, omnia nomina recenseantur* (No. 233). Only the *Christian* name is mentioned in the liturgical prayers of the Church, and if a person has more than one Christian name, the first one only is mentioned. Thus, if a funeral Mass is celebrated for Thomas Francis Brown, the priest prays *pro anima famuli tui Thomæ*.

A priest must frequently, in sermons and instructions, discourage the adoption of un-Christian names and point to the list of glorious names such as we find in the Roman martyrology. He should often and urgently repeat the teaching of the Church as given by the *Catechism of the Council of Trent*: “A name

is given, which should be taken from some person whose eminent virtue has given him a place in the catalogue of the saints: this similarity of name will stimulate to the imitation of virtues and the attainment of holiness; and we should hope and pray that he who is our model for imitation may also, by his advocacy, become the guardian of our safety and salvation. Hence we cannot mark in terms too strong our disapprobation of the conduct of those who, with a perverse industry, search for, and whose delight is to distinguish their children by the names of heathens; and what is still worse, of monsters of iniquity, who, by their profligate lives, have earned an infamous notoriety. By such conduct they practically prove how little they regard a zeal for Christian piety, who so fondly cherish the names of impious men as to wish to have their profane names continually echo in the ears of the faithful." Names of wicked men, such as Voltaire and Garibaldi, should be consigned to oblivion. *Nomen ejus non memoretur amplius. Nomen impiorum delebitur.*

Sometimes people present names which, at first sound, bear little resemblance to those of saints, though in reality they are in the album of the blessed. The priest must be slow in disapproving of a name until he is certain that it is a profane one. When he comes to latinizing some names, his philological proficiencies are occasionally put to a severe trial. What similarity does *Delia* bear to *Bridgita* or *Percy* to *Peter*? It may not be altogether useless to give a list of *Christian* names that are of frequent occurrence, placing the Latin name first, and adding its various

forms in English and sometimes in German, French and other languages. All the following names belong to canonized saints, and are consequently rubrical.¹

ADELAIDA, Adeline, Adelina, Adela, Alice, Alicia, Elsie, Else (*German*), Alix.

ADELPHUS, Dolph, Ethelwolf, Undolpho (*Italian*), Odulph (*German*).

AEGIDIUS, Giles.

AEMILIA, Emilia, Emily, Milica (*Slovak*).

AGNES, Aggie, Nest (*Welsh*), Ines (*Spanish*), Agnizka (*Polish*).

ALEXANDER, Alex, Alick, Sanders, Sandy, Sawny, Ellick, Elshie, Alaster, Sandro (*Italian*), Leszek (*Polish*).

ALPHONSUS, Alonzo, Alfons, Lon.

AMBROSIUS, Ambrose, Brush, Emrys (*Welsh*).

ANASTASIA, Stasia, Anstace, Anty, Stacy.

ANDREAS, Andrew, Andy, Dandie, Iedrzej (*Polish*), Ondrej (*Bohemian*).

ANNA, Hanna, Anne, Nan, Nannie, Nancy, Nanny, Ninax, Annot, Ninette (*French*), Panni (*Hungarian*), Anusia (*Polish*).

ANTONIUS, Antony, Anthony, Tony, Antholin, Anton (*German*), Toontje (*Dutch*).

AUGUSTA, Gussie, Gustel (*German*).

AUGUSTUS, Gussy.

AUGUSTINUS, Augustin, Austin.

BARBARA, Barbara, Bab, Babie, Barbeli (*German*).

¹ The *History of Christian Names* (London: Parker, Son & Bourn, 1863) has been of great service in the compilation of this list.

BARTHOLOMEUS, Bartholomew, Bart, Bartley, Bat, Barthol (*German*).

BEATRIX, Trix, Beatrice, Bettrys (*Welsh*), Bice (*Italian*).

BENEDICTUS, Benedict, Bennet, Benôit (*French*), Betto (*Italian*), Dix (*German*), Benzel (*Swiss*).

BERNARDUS, Bernard, Barnard, Barney, Brian, Brine.

BRIGIDA, Bridget, Brighid, Bride, Birdie, Bid, Biddy, Delia, Lillie, Brites (*Portuguese*), Begga (*Swedish*).

CAECILIA, Cecilia, Cecily, Cicely, Sisley, Sis, Cis.

CATHARINA, Katherine, Catherine, Catharine, Casy, Kate, Kitty, Katie, Kathleen, Katty, Cathwg (*Welsh*), Thrine (*German*), Kasia (*Polish*).

CAROLUS, Charles, Charlie, Tearlack (*Gaelic*), Carlos (*Spanish*).

CAROLINA, Caroline, Carrie, Caddy, Charlotte, Lotty, Chatty, Lolotte (*French*), Lola (*Spanish*), Lottchen and Lina (*German*).

CHRISTIANA, Christina, Chrissie, Xina, Tine and Stine (*German*), Karstin (*Danish*).

CHRISTOPHORUS, Christopher, Christal, Christie, Chris, Kester, Kit, Stoffel (*German*).

CLAUDIA, Claude, Gladys.

DANIEL, Dan, Danny.

DAVID, Davy, Dave.

DIONYSIUS, Denis, Dennie.

DOROTHEA, Dorothy, Dol, Dolly, Dora, Dorinda, Torli.

EBERHARDUS, Everard, Ewart, Ebbo (*Italian*), Etto and Uffo (*German*).

EDUARDUS, Edward, Ed, Neddy, Ned, Teddy, Jornearth (*Welsh*), Duarte (*Portuguese*).

ELIZABETHA, Elizabeth, Eliza, Elspeth, Elspie, Bess, Bessie, Betsey, Betty, Lizzy, Libby, Lisa, Lischen and Ilse (*German*), Bettina (*Italian*).

EUGENIUS, Eugene, Owen, Jany, Genee, Iny.

FRANCISCA, Frances, Fanny, Fanchette (*French*), Sprinzchen (*German*), Fanulka (*Polish*).

FRANCISCUS, Francis, Frank, Cecco (*Italian*), Frenz (*Dutch*).

FRIDERICUS, Frederick, Fred, Ferry (*French*), Fritz (*German*), Fridli (*Swiss*), Bedrick (*Bohemian*).

GENOVEFA, Genevieve, Javotte (*French*), Vevay and Vefele (*German*).

GEORGIUS, George, Georgy, Geordie, Jörg and Görgel (*German*), Jerzy (*Polish*), Jri (*Bohemian*).

GERARDUS, Gerard, Garrett, Jarett, Gerrit (*Dutch*).

GERTRUDES, Gertrude, Gertie, Gatty, Tudy, Trandl and Trudchen (*German*).

GILBERTUS, Gilbert, Gilpin, Gil, Gibbon, Gipp, Gisbert and Giseprecht (*German*).

GODEFRIDUS, Godfrey, Geoffrey, Jeffrey, Jeff, Götz (*German*), Jeoffroi (*French*), Giotto (*Italian*).

HELENA, Helen, Ellen, Elaine, Eileen, Eleonor, Elinor, Nelly, Leonora.

HENRICUS, Henry, Harry, Hal, Hen.

HUGO, Hugh, Hughie, Hutchin, Hutcheon, Ugolino (*Italian*).

JACOBUS, Jacob, James, Jamie, Jake, Jem, Jemmy, Jim, Jimmy, Hamish (*Gaelic*), Jacquot (*French*), Jockel (*German*), Lapo (*Italian*), Rub (*Polish*).

JEREMIAS, Jeremy, Jerry, Judd.

JOANNES, John, Johnny, Jack, Jock, Jenkin, Jan, Hans (*German*), Janek (*Polish*).

JOHANNA, Joanna, Joan, Jane, Jone, Jenny, Janet, Jessie.

JULIA, Juliet, Gilean.

KASPAR, Jaspar, Gaspare (*Italian*).

LAURENTIUS, Lawrence, Laurence, Laurie, Larkin, Larry, Lanty, Renzo (*Italian*).

LUDOVICUS, Ludovick, Lewis, Louis, Clovis.

LUDOVICA, Louisa, Louise, Let, Alison, Ailie, Lisette; Loulou, Heloise.

LUCIA, Lucy, Luce, Lucinda.

MAGDALENA, Magdalene, Madeline, Maudlin, Maun.

MALACHIAS, Malochy, Miles.

MARGARITA, Margaret, Margery, Maggy, Maisie, Maggy, Meggy, Meg, Madge, Marget, Peggy, Gritty, Meta, Coton (*French*), Gretchen (*German*).

MARIA, Mary, Marion, Moll, Molly, Malkin, Poll, Polly, Mawkes, Mawkin, May, Mamie, Manon (*French*).

MATHILDES, Matilda, Maud, Tilda, Tilly.

MAURITIUS, Maurice, Morris, Moritz (*German*).

MICHAEL, Mick, Mike, Micky, Michon (*French*).

NICOLAUS, Nicholas, Nick, Nicol, Colin (*French*), Klaas, Klaus.

ONUPHRIUS, Humfrey, Humphrey, Humps, Numps.

PATRITIUS, Patrick, Pat, Paddy.

PAULUS, Paul, Pol (*French*), Pal (*Hungarian*).

PETRUS, Peter, Pete, Piers, Pierce, Perrin (*French*), Picti (*Polish*), Perkin.

RICHARDUS, Richard, Ritchie, Diccon, Dick.

ROBERTUS, Robert, Robin, Rob, Bob, Bobby, Hob, Rab, Rupert, Ruprecht (*German*).

RUDERICUS, Roger, Hodge, Hodgkin, Rüdiger (*German*).

RUFINUS, Griffith.

SABINA, Binie, Binnie.

SARAH, Sally, Sal.

SUSANNA, Susan, Susie, Sukey, Sue.

TERESIA, Theresa, Terry, Tracy, Zon (*French*).

THADDAEUS, Thad, Tady, Ted.

THEODORICUS, Theodric, Derrick, Terry, Tedric,
Thierry (*French*), Dietrich and Diez (*German*).

THOMAS, Tom, Tam, Tamlane, Maso (*Italian*).

TIMOTHEUS, Timothy, Tim.

WILHELMUS and GULIELMUS, William, Will, Willie,
Bill, Wilkin, Guillim.

WILLELMINA, Wilmett, Wilmot, Mina, Minella, Min-
chen (*German*), Minka (*Polish*), Minette (*French*).

Note.—Names that bear direct reference to our Lord or to His Blessed Mother can certainly be admitted as baptismal names. Thus in New Mexico the following names are frequently presented and accepted: Cruce, Refugio, Candelario, Concepcion, Socorro, Dolores, Loreto.

I. MARRIAGE REGISTER.

THE utmost care should be taken that the marriages are registered promptly, distinctly, and completely, as the parish marriage record is the ordinary canonical and authentic proof of the existence of a valid marriage. Immediately after the marriage ceremonies the solemn act should be recorded. "*Peractis omnibus, parochus, manu sua describat in libro matrimoniorum nomina conjugum et testium, et alia juxta formulam præscriptam; idque licet alius sacerdos, vel a se vel ab Ordinario delegatus, matrimonium celebraverit*" (Rit. Rom.). According to the ritual the rector must make the record with his own hand; he cannot leave it to his assistant or a secretary. The rector, however, can register the marriage celebrated by another priest, in which case he puts after the name of said priest: *De licentia mea (vel Episcopi) eos in matrimonium conjunxit, uti attestor, N. N., rector*. Every dispensation granted *in foro externo* has to be annotated: *Duabus (vel omnibus) denuntiationibus ex licentia Reverendissimi Ordinarii omissis. Dispensatione super impedimento affinitatis vel consanguinitatis in secundo (vel tertio) gradu. etc., obtenta*. The parties thus dispensed have to be informed of the dispensation: the original is to be kept in the parish archives.

But if the dispensation has been granted *in foro interno* for an *occult* impediment and with fictitious names, no record of it can be made in the marriage register. If the marriage was entirely secret, as in case where people were believed to be married and really living in concubinage, the priest cannot enter it into the marriage book. He must, however, make a record of it and send it to the bishop, who will have it transcribed into a book, kept for that purpose, *clauso et sigillis obsignato*.

Benziger's Marriage Register, of which we give a sample record, will answer the strict demands of the Roman ritual and satisfy the American clergy with its brevity and lucidity. (See form on page 33.)

II. MARRIAGE DISPENSATIONS.

All petitions for dispensations should be made in writing. The alms or *componendum* can be enclosed in form of a check, unless the dispensation is asked *in forma pauperum*. The reverend applicant should distinctly state:

a. The full names of the parties (baptismal and family names), with the place of residence, except when dispensation is asked *pro foro interno*, in which case fictitious names (*Titius* and *Caia*) should be given;

b. The exact dispensation required, or the precise nature or degree of the impediment;

c. Some real canonical reason for the application and such circumstances as might influence the judgment of the case (the *causæ internæ et externæ, impulsivæ et motivæ*).

A. CANONICAL REASONS.

For dispensing from the BANNS of marriage: From one or two publications, some great convenience of the parties. From all banns, the avoidance of scandal or loss of reputation, the fear of malicious interference with the marriage, or any other very serious reason, together with a moral certainty that no canonical impediment to the marriage exists.

For dispensing from IMPEDIMENTS the conditions most commonly available are the following:

1. *ÆTAS superadulta mulieris,—twenty-four years.*
2. *COPULA inter personas impedimento laborantes, et prægnatia, ideoque legitimatio prolis.*
3. *INFAMIA mulieris, orta ex suspicione etiam falsa.*
4. *PERICULUM matrimonii celebrandi coram præcone hæretico vel magistratu.*
5. *PERICULUM concubinatus.*
6. *SCANDALUM vitandum aut tollendum.*
7. *FAMILIARITAS periculosa quæ facile impediri nequit.*
8. *ANGUSTIA loci, sive absoluta sive relativa, et difficultas consequens alias inveniendi nuptias.*
9. *DOTIS deficientia aut incompetentia,—for the woman only.*
10. *PAUPERTAS viduæ prole oneratæ.*
11. *CURA et educatio prolis (matre orbatæ).*
12. *EXCELLENTIA meritorum vel virtutes Christianæ oratorum.*
13. *REVALIDATIO matrimonii, quum ejus dissolutio sine scandalo et gravi damno vix fieri potest.*

B. MIXED MARRIAGES.

Some canonical reason should be assigned for the application.

The petition must contain answers to the following questions:

1. Is the non-Catholic party baptized or not? If necessary this point should be investigated.

2. Does he (or she) solemnly promise *in writing* the free exercise of religion to the Catholic party, and the baptism and Catholic education of all the children, even in case the Catholic parent should die while the children are young?

3. Does the Catholic party seriously promise to use every prudent means for the conversion of the other?

4. Have due efforts been made to dissuade the Catholic party from the marriage?

5. Is there any unusual danger of perversion?

C. CONSANGUINITY AND AFFINITY.

1. Some canonical *reason* must be assigned and assurance given that due efforts have been made to prevent the marriage.

2. The *degree* of relationship should be accurately defined.

3. The nature and cause of the affinity should be plainly stated.

4. If more than one impediment exist, each should be explained.

D. TO VALIDATE A MARRIAGE.

1. When the marriage was invalid, *propter disparitatem cultus*, remove the impediment by dispensation or by baptism, obtain renewal of consent from Catholic party at least, and record the fact in the marriage register. This supposes that the non-Catholic has not withdrawn his consent which was originally valid.

2. When an impediment affects both parties, both must renew consent either directly or indirectly.

3. The dispensation *in radice* should be applied for only when there exists an urgent and extremely grave cause, as when it is morally impossible, with the ordinary dispensation, to obtain the necessary renewal of consent, the original consent, however, certainly continuing.

E. FORMULÆ WHICH MAY BE USED IN APPLYING FOR DISPENSATIONS.

BANNS.

To the Rev. Chancellor :

N..... and N....., of this parish, humbly petition the Rt. Rev. Bishop to grant in their favor a dispensation from publications of the banns of marriage.

The reason is

Please find enclosed \$.....

..... Rector.

MIXED MARRIAGE.

To the Rev. Chancellor :

N....., a Catholic of this parish, wishing to marry N..... a non-Catholic, humbly petitions the Rt. Rev. Bishop, as Delegate of the Holy See, to grant a dispensation from the impediment *mixtæ religionis* (or *disparitatis cultus*).

The reasons are (give some canonical reason). N..... (the non-Catholic) was baptized in the sect (or he was never baptized). He makes the necessary promises in writing. N..... (the Catholic) also promises what is required of her. Every reasonable effort has been made to dissuade her from the marriage, but without avail. There appears to be no unusual danger of perversion.

Please find enclosed \$..... for alms.

.....*Rector.*

CONSANGUINITY.

To the Rev. Chancellor :

N..... and N....., of this parish, humbly petition the Rt. Rev. Bishop, as Delegate of the Holy See, to grant them dispensation from the impediment of consanguinity in the degree collateral.

The reasons for the application are (give canonical reasons).

(The circumstances are).

Please find enclosed \$..... for alms.

.....*Rector.*

FFINITY FROM MARRIAGE.

To the Rev. Chancellor :

N..... and N....., of this parish, humbly petition the Rt. Rev. Bishop, as Delegate of the Holy See, to grant them dispensation from the impediment of affinity in the degree collateral, arising from marriage: N.....'s first wife, now deceased, having been a to N.....

The reasons are (canonical reasons).

The circumstances

Please find enclosed \$..... for alms.

.....*Rector.*

AFFINITAS ILLICITA.

To the Rev. Chancellor :

A..... (fictitious name), wishing to marry B....., humbly petitions the Rt. Rev. Bishop to grant him dispensation from the impediment of affinity in the (first) degree (collateral), arising *ex copula illicita cum (sorore)* B.

The reasons are(canonical reasons).

The circumstances

Please find enclosed \$..... for alms.

.....*Rector.*

The Latin language should be used when asking the bishop for a dispensation from an *occult* impediment to a marriage that cannot be postponed.

Illustrissime ac Reverendissime Domine :

Caius, carnaliter cognita Titia, Semproniam, Titia consanguineam primi (secundi) gradus, uxorem ducere

cogitat. Cum impedimentum¹ ortum ex copula cum Titia absque promissione futuri matrimonii habita sit occultum, omnia autem ad nuptias sint parata, et matrimonium absque periculo gravis scandali differri nequeat, pro opportuno dispensationis remedio supplicat.

Omni qua par est reverentia ac pietate subsuibit
infimus in Christo servus

JOSEPH BROWN,
Ecclesiæ ad S. Vitum Rector.

When the bishop cannot be approached *propter timorem fractionis sigilli sacramentalis*, then the confessor writes directly to the Cardinal Penitentiary, whose address is:

“Eminentissimo Cardinale Maggiore Penitenziario,
Palazzo della Cancelleria,
Roma, Italia.”

Formula for asking a dispensation in Rome, in ordine ad revalidandum matrimonium nulliter contractum ob impedimentum plane occultum reticatum, existente alio impedimento publico super quo dispensatio fuerat petita.

Eminentissime Princeps:

Titius (nomen fictum) et Caia (nomen fictum) matrimonium bona (*vel* mala) fide olim iniverunt, præmissisque (*vel* omissis) denuntiationibus (*vel* dispensatione super proclamationibus obtenta), et illud etiam bona (*vel* mala) fide (unius *vel* utriusque) consummaverunt, obtenta prius dispensatione super impedimento consanguinitatis tertii gradus lineæ col-

lateralis tangentis secundum. At dictum matrimonium comperitur nullum ex eo quod inter oratores extiterit etiam impedimentum criminis ortum scilicet ex adulterio utriusque partis, accedente promissione et repromissione matrimonii, quin tamen adfuerit machinatioe (*vel* accedente etiam machinatione unius *vel* utriusque in mortem, effectu secuto). Quare cum oratores facti pœnitentes, et conscii nullitatis parati sint renovare debito modo consensum, humiliter supplicant Eminentiã Vestrã Reverendissimã ut super impedimento criminis benigne velit dispensare ac insuper declarare dispensationem olim obtentam super impedimento consanguinitatis *Perinde Valere* ac si ab initio super utroque legitima dispensatio petita et obtenta fuisset.

Rationes sunt: infamia mulieris vitanda, proles jam nata cujus christianæ educationi sit providendum, periculum imminens incontinentiæ, matrimonium civile jam initum.

Sacram purpuram vestram humillime deosculans permaneo, Ementissime Princeps, Eminentiã Vestrã Reverendissimã submississimus famulus,

PATRICIUS GREEN, *Confessarius*,

25 Broad Street,

Philadelphia, Pa.,

U. S. of America.

A formula for asking a dispensation to contract matrimony in case of occult impediments.

To the Rev. Chancellor :

Titius (*some fictitious name*) and Caia (*also fictitious name*) wish to contract matrimony, and there-

fore humbly petition the Right Reverend Bishop to grant them dispensation from the impediments *de facto occulta*: (1°) of affinity in the first degree of direct lineage, arising *ex copula licita* formerly had between Titius and Caia's mother, although a careful investigation reveals no danger that Titius is Caia's father; (2°) of crime arising from adultery formerly committed by Titius and Caia during the previous marriage of Titius and accompanied by Titius' machination, with effectual result, against the life of his wife.

The reasons are: very great danger to the eternal salvation of the petitioners, the cessation of incestuous concubinage, child already conceived, prevention of the infamy of the petitioners, etc.

The circumstances are: extreme poverty of the petitioners, etc. (or)

Please find enclosed amount for alms (in a case in which the Bishop would directly dispense by virtue of an indult permitting the imposition of alms).

W. A. L., *Pastor*,
82 Washington Street,
Chicago, Ill.

In case the foregoing petition for dispensation has to be asked from Rome through the bishop, the Latin formula must be used.

Formula pro petenda dispensatione, in ordine ad matrimonium contrahendum, super impedimento occulto affinitatis ex copula illicita vel criminis, etiam uno vel utroque machinante.

Illustrissime ac Reverendissime Domine :

Titius et Caia (nomina ficta) matrimonium inire cupiunt; sed obstat: (1°) impedimentum plane occultum neque probabiliter divulgandum affinitatis primi gradus lineæ rectæ ortum ex copula licita olim habita inter Titium et matrem Caiæ: facta vero diligenti inquisitione certo constat nullum esse periculum quod Titius sit pater Caiæ; (2°) impedimentum etiam occultum criminis ortum ex adulterio olim admissio inter oratores, vivente scilicet priori conjuge Titii, et ex machinatione Titii in mortem uxoris, effectu secuto.

Quare Illustrissimæ Dominationi Vestræ humillime supplicant et quam citissime Sedis Apostolicæ dispensationem super his impedimentis procuret (*vel, ob urgentissimas rationes moram nullatenus patientes: ut Ipsa dispensationem concedere dignetur*).

Rationes sunt periculum gravissimum salutis æternæ oratorum, concubinitus incestuosus interrumpendus, proles jam concepta, diffamatio oratorum vitanda, etc.

GUILIELMUS H. L., *Confessarius*,

40 North Street,

San Francisco, Cal.,

United States of America.

A formula for asking a dispensation in case of public impediment of crime or affinity EX COPULA
ILLICITA.

To the Rev. Chancellor :

Peter A., of St. Joseph's Parish, diocese of N., and Anna B., of this parish, wish to contract matrimony; but are prevented by the impediments (1°) of affinity in the first degree of

collateral lineage (*æqualis*), arising *ex copula illicita*, formerly committed by Peter with Anna's sister, and publicly known in my parish; and (2°) of crime arising *ex copula carnali*, publicly known to have been formerly committed by the petitioners during the previous marriage of Peter, with the mutual promise of future matrimony between the accomplices, but without any machination by either party.

Therefore they humbly petition for a dispensation with respect to both impediments.

The reasons are: The hindrance of further public scandal on account of the crime and *proles jam concepta*; the danger of civil marriage, resulting in the education of the children as Protestants, etc.

The circumstances: I testify to the orthodox faith of the petitioners, but they are so poor that they cannot pay any expenses (or, they have deposited five dollars for the necessary expenses or for alms), etc.

JOHN A. SMITH, *Pastor*,
30 West Street,
White City, R. I.

[Day. Month. Year.]

A formula for asking permission to assist at the marriage of persons who have neither a DOMICILIUM nor QUASI-DOMICILIUM.

To the Rev. Chancellor :

Mary., a member of my parish, wishes to contract matrimony with Peter B., who was born in the diocese of N., but at present has neither a domicile nor quasi-domicile. Moreover, after a careful investigation, I can find nothing to

interfere with his freedom. Therefore I most humbly beg to be instructed as to how I ought to act in the case.

JAMES A. WHITE, *Pastor*.

St. Mary's Parish, Brooklyn, N. C.

Date. Month. Year.

SANATIO IN RADICE.

To the Rev. Chancellor :

Titius (fictitious name), wishing to make valid his marriage with Caia, humbly petitions the Rt. Rev. Bishop, as Delegate of the Holy See, to grant a dispensation *in radice*, removing the impediment of affinity in the first degree collateral, arising *ex copula illicita cum sorore* Caiaæ, of which he said nothing at the time he married Caia.

The reasons are *revalidatio matrimonii et legitimatio prolis*. The reason for asking for the dispensation *in radice* is that the renewal of Caia's consent, which however perseveres, could not be obtained without danger of scandal.

Please find enclosed \$. for alms.

. *Rector.*

V.

FORMULA A PARTE ACATHOLICA SUBSCRIBENDA CUM
DISPENSATUR IN MATRIMONIO MIXTO.

., 18. . .

I, hereby promise
. entire freedom in

the exercise of the Roman Catholic religion; and, should our marriage be blessed with issue, I furthermore promise to allow our children to be baptized and educated in the Roman Catholic faith.

Signed.

Witnesses {
 {

NOTE.—For other *forms* and explanations, concerning dispensations, see Father Putzer's well-known *Commentarium in Facultates Apostolicas*.

LIBER STATUS ANIMARUM.

LIBER STATUS ANIMARUM OR PARISH CENSUS-BOOK.

AT the present time it is absolutely necessary that the priest should know his people and keep acquainted with them. The ringing of the sacred bell used to bring the people to church; now they must be button-holed. The sainted Bishop Lamothe of Amiens used to say: "At the general judgment, the pastor will remain on his bench until the last one of his flock has received its sentence." A zealous American prelate one day remarked: "I am afraid that some pastors will have to be *introduced* to their people on judgment day."

The systematic visitation of the parish leads the people to the confessional and holy table, ensures the regular attendance of children at the parochial and Sunday-schools, decreases the number of mixed marriages, preserves or establishes peace and harmony in the family circle, fosters among men industry and sobriety, and among women cleanliness and carefulness at their homes, while it fills the church pews, and cherishes and solidifies the strong union between pastor and people.

As for census-books, it is impossible to prescribe a form which will satisfy the majority of priests.

Some dioceses have special forms, and they must be followed. The Roman Ritual gives a "forma describendi statum animarum" which is very simple, but decidedly insufficient for our practical wants in America. A *card* census, similar to the cataloguing of books in libraries, has been suggested, and may be serviceable in a large parish, and easily kept up to time. The card should be large enough to contain all information useful about a family. Any changes could be made from year to year, and when the family would go to another parish, the pastor could send the card to him who became responsible for their souls. A small size cabinet would be sufficiently large to contain all the cards.

The Census-Book published by Benziger, of which we give a specimen with directions, is clear and comprehensive; if once used, it will not be easily abandoned.

DIRECTIONS FOR USING CENSUS-BOOK.

In column for names enter husband's and wife's names and, besides the names of the children of the present marriage, those of first husband or wife, likewise all relatives living in that family. 2. Indicate the affirmative in the respective column by marking an X or the negative by an O. 3. In the columns containing two or more headings, for instance in the column "Marr.—Mix.—Mix. Prot.," mark as follows: If marriage is validly contracted before a Catholic priest, mark X; if mixed marriage contracted before a Catholic priest, mark "Mixed," and if mixed marriage contracted before a Protestant

SPECIMEN OF CENSUS BOOK.

No. 285 Grand
3^d FLOOR. REAR. ~~FRONT~~

Street.

~~Owner.~~ Tenant.

[illegible]

minister and not yet reconciled, mark "Mix. Prot." Likewise in column "Bapt.-Prot.," if baptized Catholic, indicate by X, if baptized Protestant mark "Prot.," and if not baptized at all mark O. 4. In the "Remark" column indicate when necessary the moral or physical condition of person. 5. If spaces are left blank, it is an indication that information was not obtained, or that the age or condition of person did not require it. 6. Church support means whether they really pay pew-rent, school-money, weekly and house collection, or at least contribute according to their means. 7. A cross (✝) behind a name indicates that a person is dead.

PEW-RENT.

PEW-RENT.

THE ordinary source of church revenue is derived from the regular pew-rent system. Pew-rents are paid in advance and the pew is credited at the beginning of the quarter. The books should be deposited with the pastor; the collectors should not be allowed to take them to their homes. A bewildering variety of plans and methods have been proposed for the priest's convenience to keep an accurate account of pew-rents. Benziger's "New Church Treasurer's Pew Collection and Receipt-book" claims the merit of simplicity combined with accuracy.

It is not a mere receipt-book, but a combination pew collection and receipt-book. It contains 200 pages, with two stubs and two sets of receipts on each page, which equals 400 entries for pew or seat holders. There are two indices, one for names, alphabetically arranged, and one for pews. The indices greatly facilitate the keeping of this book, as the arrangement will enable the person in charge to ascertain all details without any trouble. The name of the pew or seat holder is written on the stub and the remaining items are filled out as far as possible. As each quarter is paid the proper entry is made on the stub and the receipt is given, which, being per-

forated, can be easily detached. The pew or seat holder's name having been entered in the stub, it is also written in the alphabetical index with the page number. By this can be seen at a glance on what page Mr. N. N.'s pew-record is to be found. At the same time the name is entered under the proper number in the pew index, and by referring thereto one can **tell** who is occupying a certain pew. The specimen of the stubs and receipts which follows will give a good idea of the book.

BUILDING.

PRACTICAL HINTS FOR BUILDING.

1. WE are in the building period of the Church in America. Almost every priest on the mission will find himself in the situation to build a church, school, or rectory, to provide the church with altars, statues, stations, to decorate its walls, and embellish the surroundings of church property. It is absolutely required of him that he possess the rudiments of ecclesiastical architecture and the principles and history of Christian art. He should know the different styles of architecture and be able to distinguish between what is correct and what is to be rejected. If he has not learned these things during his collegiate or seminary course, he should procure a handbook that will give him the necessary information, and consult the pertinent articles in a good dictionary or encyclopædia.

2. The selection of a proper site is of paramount importance. For a church, the place should be convenient to the people, and if possible in the center of the parish and somewhat elevated, according to Catholic tradition. Do not show any undue haste in buying the land; find out first the real value of the property. Purchase, if you can, several adjoining lots so as to have enough ground for enlarging the

church, building a rectory and school. How many sighs have escaped the lips of priests disappointed and regretful for not having bought plenty of land around the church when they could have done so at a low price! Do not take up a collection or open a subscription list for the purpose of buying the lot. You should be entirely free in selecting a proper site, and thus avoid a number of difficulties in deeding the property to the bishop or the church corporation. If you have no money in the treasury, then get it from the bishop or some reliable person, and only after having secured the property, inform the people and call upon their generosity to refund the money. Should you buy the lot in your own personal name, you are not obliged to deed it over to the bishop or church corporation; but no bishop will give you permission to build on it until it has become ecclesiastical property, and such property cannot be retained in the priest's own personal name.

3. Before paying for the land, see that you get a clear title to the same. The deed should be executed by a capable lawyer, and afterwards recorded in the city or town hall, in the county court-house, or wherever the records of deeds are officially kept. This matter of deeds is so important that the Third Baltimore Council passed a special decree on it. After the deed has been duly recorded, the document is handed over to the bishop, who places it in the diocesan archive. If there be no regular church corporation and all the property of the diocese is held in the bishop's name, the deed is to be made out in the bishop's own (Christian and family) name.

without adding his title: James Gibbons, Michael Augustine Corrigan.

4. You must know your resources before you make arrangements about a new building. *Quis ex vobis volens turrim aedificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum, ne, posteaquam posuerit fundamentum, et non potuerit perficere, omnes qui vident, incipiant illudere ei, dicentes: Quia hic homo coepit aedificare et non potuit consummare?* (St. Luke xix. 28-30). Do not be deceived by promises and subscriptions. People often promise when they are excited by a fervent appeal of the priest, and they subscribe more than they can afford to give. Many will fail to contribute the promised amount, because they change their mind or circumstances change. Some promise in order to please the priest, or rather to avoid his displeasure. It will not do to offer promissory notes in payment to architect or contractor, as it has been tried in a few instances to the great annoyance of the priest. Give a good example, when you open the subscription list, by heading the same with your generous subscription. Do not subscribe the full amount you intend to give to the building; mention a part of it, or state that you will give so much every year for three or five years. You ought not, however, figure too closely on your probable resources in the congregation, but leave a margin for the Lord to fill out. It is better to want in human prudence than in confidence in divine Providence. "In what concerns God's service, those who desire to be too prudent rarely perform what is grand and heroic. He will never undertake

anything remarkable who is alarmed at the slightest difficulties and who calculates scrupulously with anxious solicitude the various chances as to his undertaking. For this reason the Wise Man advises us to set limits to our prudence. It is not fitting that the virtue which ought to rule and moderate the others should be itself wanting in rule and moderation" (*The Spirit of St. Ignatius*, ix. 4). Place your building fund under the special protection of St. Joseph, the great financier of the Catholic Church; he will not forsake you as long as you zealously work with single heart for God's glory. *Constituit eum dominum domus suæ, et principem omnis possessionis suæ* (Ps. civ. 21).

5. The next important step in the process of building is to secure the services of an experienced and competent ecclesiastical architect. This is no easy task, because a competent ecclesiastical architect is an *avis rarissima* in America. There are plenty of excellent builders, but exceedingly few thorough church architects. Do not accept the plans which a mason, carpenter, or a clerical amateur architect may offer you, but get the best architect within reach; what you pay to him is money well spent, and, frequently, money saved by him. Inform him of your intention as to the style, size, and cost of the new building. If you are building a new church of some pretension, let it be the expression of the Catholic dogma. The structure should be cruciform; for the fundamental idea of Catholic architecture is the sacrifice on Calvary, daily repeated in our churches in the holy sacrifice of the Mass. The edifice should face, with its apse, the east, whence the true Light arose,

illuminare his qui in tenebris et in umbra mortis sedent; it should be divided into sanctuary and nave, to express the distinction between the *corpus Christi verum* and the *corpus Christi mysticum*. A high basement is of especially practical value for the meetings of the Sunday-school and of the various church societies. See that the sacristy is not overlooked; it should be large and dry (southeast), have plenty of light, and be provided with solid vestment presses. Everything in and about the church should be arranged in a bright, cheerful, and artistic manner, with the Catholic idea of church architecture predominating. When the architect has drawn the plans, make a careful study of them; visit places where he has put up a similar building and inquire of the priest if he gave entire satisfaction. The plans have to be submitted to the bishop for approval, which you ought not to do until you can intellectually explain them, and satisfactorily answer the bishop's questions. *Si nova aliqua ecclesia sit erigenda, vel schola et domus presbyteralis, vel si hujusmodi aedificium notabiliter immutandum sit vel augendum, aut ruinosum diruendum, rectores tale opus non aggrediantur, priusquam Ordinarii licentiam scriptam obtinuerint* (Conc. Balt. III., 279). Should the bishop reject the whole project and refuse his approval for reasons which appear weak and futile to you, show no resentment, but reverently kiss his ring and depart with your plans to return with a courageous heart on some more propitious day. It may be the bishop's intention to try you to see if you possess the necessary qualifications for undertaking the work, —not only courage to begin, but perseverance to

complete. Should the bishop, however, at your next audience give an emphatic and final refusal, a *negative et amplius*, then you may drop the project until it is the Lord's will to take it up again. But NEVER begin a new building until you actually possess the *written* permission of the bishop. You will not be blamed for it, if things do not turn out as the bishop expected. It is even advisable for a priest not to build, unless he has the *heartly* approval and cheerful support of the bishop, without whose blessing no diocesan undertaking will prosper. He should be heart and soul in the work with his priest and sustain him during the trials of building.

6. The architect should furnish you at least three sets of plans and specifications. After due episcopal approval, invite respectable contractors or builders to figure and give estimates on the job. Publish in the newspapers that the plans are open for inspection to contractors at your residence; at least five good builders should hand in estimates. It is less troublesome, and cheaper at the end, to let out the whole job than parts of it. Do not bind yourself to any condition in awarding the contract. Let it be honest dealing, worthy of a priest, without respect of persons or fear of man. Do not give it absolutely to the lowest bidder, but give it to the best contractor who gives you the lowest figures.

6. NEVER allow a contractor to depart in the least from the original plan unless absolutely necessary and with the written approval of the architect. Beware of the wiles of contractors! They are ever anxious to save money by cutting off items in the specifications,

or to make money by *extras*. NEVER pay a contractor a single dollar until he presents a *written* order from the architect. Rather face the insults and imprecations of builder and workmen, than bear the consequences of illegal payment. Do not take the note of a contractor. Never pay wages before the work is done; money would have lost its value. Before making a payment to the contractor, satisfy yourself that the materials, such as stone, brick, lumber, mortar, cement, etc., and the wages of the workmen are paid up to date. See that the money you pay really pays for work done for *you*, and not for another; as it sometimes happens that contractors pay with such money for other jobs. People who work for a priest, though indirectly only, should not have occasion to say: I worked for the Catholic church, but was cheated out of my earnings. Such an accusation, though false, can be prevented by the prudence and foresight of the priest. Be kind and courteous to all who work on the new building. Make no distinction between men of different nationality and religion. Many a solid convert has been made at the building of a Catholic church or school in America through contact and daily conversation with a zealous priest who never loses sight of the spiritual while engaged with the material. Never publicly scold or blame a workman for mistakes. If he really be incapable, or injurious to the general work, privately tell the boss and ask him to drop him quietly at the end of the week.

7. As a rule, it is wiser and cheaper to have the contractor furnish all the materials for the building.

Priests sometimes imagine they could get brick, stone, or lumber much cheaper and better than tradesmen. This is generally a sad delusion. Business men know the tricks of trade better than clerics. Stick to your profession, and keep a sharp eye on the quality of the material without becoming a trader. Keep your building accounts in good order. Mark down every cent you received and expended. Keep the receipts of everything you paid for. Throw light on the whole proceeding; allow your successors to learn *what* you did and *how* you did it. Be your own secretary, and act as treasurer of the building fund. Money is frequently a terrible temptation to laymen. We have sad examples of sacrilegious thefts. Deposit money collected for the church as soon as possible in a secure bank, never in your own name, but as treasurer of the Church. Do not keep any considerable sum of Church money in your house over night if you can prevent it. *Edicimus ne quis rector aut quilibet sacerdos ecclesiæ pecuniam in mensa numularia privato suo nomine depositam teneat, aut mensæ libellum* (bank-book) *sue privatæ personæ inscribi permittat* (Conc. Balt. III., 280).

8. Insist that the building be insured from the start. The contractor should secure a so-called *builder's risk*, and be responsible for any damage. The Third Baltimore Council ordained that all Church property be insured. The insurance should be placed with different fire-insurance companies of good standing, and should not be left with one company.

LETTERS.

LETTER-WRITING.

A LETTER should be the candid expression of mind and heart of the writer. Duplicity or a veiled attempt of deceiving, flattery, as well as an intended injury or insult, are unworthy of a Christian gentleman. The style of writing depends on the relations between writer and receiver. Write respectfully to a superior, courteously to an inferior, familiarly to a friend, and affectionately to a relative.

Excellent models for letter-writing, including all kinds of letters, may be found in John Oldcastle's Collection of Cardinal Newman's "letters of half a lifetime." You meet there exquisite letters of truest friendship, sound advice, delicate repartee, frank introduction, Christian sympathy, warm congratulation, and sincere regret. The little book, published by Burns & Oates, should be on every priest's desk.

A letter of introduction is never sealed nor returned after being presented.

Use good *white* paper and *black* ink for your letters. It is bad taste to use colored paper or paper with a monogram, flowers, coat-of-arms. "Usage," Dr. Egan remarks, "at the present time decrees that all social letters be written on unruled paper, and that, if possible, the envelope should be square. An oblong envelope will do, but a square one is considered to be the better of the two; the paper should be

folded to fit under. The envelope and the paper should always be as good as you can buy. Money is never wasted on excellent paper and envelopes. It is one of the marks of a gentleman to have his paper and envelopes as spotless and well made as his collar and cuffs."

In addressing persons, give each one his title. Every man in the United States is entitled to Esq. (from esquire). The members of the United States Congress and Senate and the members of State legislatures, judges, mayors, consuls, have the *Honorable* prefixed to their names, while the President of the United States, the governors of the different States and the ministers to foreign countries are addressed *His Excellency*. Do not abbreviate names except in business letters. In addressing an archbishop, bishop, vicar-general, or priest say respectively The Most Reverend, The Right Reverend, The Very Reverend, The Reverend, and not Most Rev., Rt. Rev., V. Rev., or Rev.

According to the present *form* of a letter, the date is written near the upper right-hand corner of the sheet; the complimentary address begins on the next line beneath, one inch from the left side of the sheet; the body of the letter commences under the last letter of the address; the complimentary closing begins on the next line beneath the body of the letter, one-half distance from the left to the right; put the centre of your signature under the last letter of the complimentary closing; write the name and address of persons to whom letter is directed at the left on the line beneath the signature. In business letters,

however, name and address are placed at the commencement; for instance,

Mr. John B. Brown,
Boston, Mass.

Dear Sir :

To Mr. Brown's wife you would write:

Mrs. John B. Brown,
Boston, Mass.

Dear Madam :

An unmarried woman is addressed in business style simply by her name:

Miss Annie Brown. "Miss" is never used by itself.

The envelope should be of strong, plain, white paper. In writing the address on it, commence the name a little to the left of the centre of the envelope; put the town on a line beneath, extending a little to the right of the name, and the State next line below, still further to the right, while the county is on the same line with the State, but on the left.

	Stamp.
<i>The Reverend James Coyle,</i>	
<i>Germantown,</i>	
<i>Macon Co.</i>	<i>Ills.</i>

If the town is large and well known, the county is omitted and the street and number or the post office box are given in its place. In sending a letter by a private party you acknowledge obligation of carrier:

<i>John Harty, Esq.,</i> <i>Waltham,</i> <i>Mass.</i> <i>By politeness of</i> <i>Mr. Brown.</i>
--

If you send a letter by messenger to a person in the immediate vicinity, you write on the envelope:

<i>John Harty, Esq.,</i> <i>Addressed.</i>
--

The following letter may serve as a form of an order for books:

ROCKVILLE, CONN., June 12, 1899.

*Messrs. Benziger Brothers,
New York.*

DEAR SIRS,—Please to send, by Adams Express,
“History of the Mass,” by Rev. John O’Brien.

3 “How to Make the Mission,” by a Dominican
Father.

“Moral Principles and Medical Practice,” by C.
Coppens, S.J.

4 “A Gentleman,” by Maurice F. Egan.

“Compendium Theologiæ Moralis,” by Father
Sabetti.

On receipt of books I shall forward you check to
cover bill.

Very respectfully,

CHARLES DAY,

Pastor St. Mary's Church.

ASKING FOR A SITUATION.

NORTH HAVEN, MASS., Jan. 4, 1898.

Hon. Wm. B. Brown.

DEAR SIR,—Understanding that you are a share-
holder in some of our principal railways, and on
intimate terms with several of the directors, I venture
to solicit your kind interest in behalf of one of my
parishioners. James Maher, a married man, in his
fortieth year. Mr. Maher has been a book-keeper in
the late firm of Bell & Moore, and Mr. Moore assures
me personally that he has given unqualified satisfac-
tion as a graceful penman and accurate accountant.
His character, as far as I know, is above reproach.

Should it be in your power to secure him employment in one of the companies, you will render a great service to Mr. Maher and his family, and at the same time oblige

Yours truly,

JOHN SMITH,

Pastor St. John's Church.

URGING PAYMENT.

TOLEDO, O., March 24, 1899.

Mr. Charles Bannon.

DEAR SIR,—I have waited patiently for your convenience in the payment of rent for the house you are at present occupying and which belongs to St. Martin's Church Corporation. As you have now been our tenant for five months without meeting any of the payments, which were to be made monthly, I feel obliged to remind you of the fact that there are now \$90 due us.

Trusting that you will give the subject your immediate attention, I am,

Yours truly,

JOSEPH MAURER,

Pastor and Treas. St. Martin's Church.

Letters of Introduction must be courteous, plain, brief, and candid. The person receiving the letter should know at a glance the general character of the bearer. A letter of introduction is handed to the servant, accompanied with your card. On the envelope the address is written in the following form:

James Grant, Architect,
40 Broadway,
Philadelphia.
Introducing
Joseph Smith,
of Columbus, O.

FORM OF INTRODUCTION.

HOPKINSVILLE, PA., Jan. 3, 1898.

MY DEAR FRIEND,—The bearer, Mr. J. Smith, a young architect, visits your city for the purpose of studying some of the important buildings of Philadelphia. Any advice and assistance you may render him will be highly appreciated by him and duly acknowledged by

Yours truly,

JAMES WALSH.

James Grant, Architect.

An invitation to a formal dinner is issued in this way:

Mr. and Mrs. Joseph Lee
request the pleasure of
The Reverend Thomas Kelly's company at dinner
on Wednesday, June the sixth,
at five o'clock.

A priest cannot make a fixed rule to refuse every invitation to dinner. There are occasions when such a refusal would be a downright insult to worthy people, and the Church would be the loser. Again, he may do some positive good by attending the dinner. Did not our Lord dine in the house of Simon the Pharisee in order to teach a practical lesson to Simon and his companions, and to cleanse the heart of Mary Magdalen? A zealous and prudent priest will use every opportunity to instruct and edify, though the occasion may be irksome and the company annoying. In accepting the invitation Father Kelly answers at once, saying:

*The Reverend Thomas Kelly
gratefully accepts the invitation of
Mr. and Mrs. Joseph Lee to dinner
on Wednesday, June the sixth,
at five o'clock.*

If you have to refuse, thus state your reason: you will be out of town; you are indisposed and forbidden to leave your room; you have a previous engagement; your duties in church will prevent you from accepting the pleasure of that kind invitation. In any case, whether you accept, or regret that you cannot accept, send an *immediate* reply.

A priest has occasion to invite his clerical friends or all the priests of the diocese to some special celebration in the parish. The following forms will be suggestive and useful.

GREENVILLE, ILLS., May 21, 1899.

REV. AND DEAR SIR,—The corner-stone of the new St. Joseph's Church will be laid by our Right Reverend Bishop on Sunday, June 15, at 4 o'clock.

Your presence and participation in the ceremonies will be regarded as a great favor shown to

Yours sincerely,

HENRY BROWN,

Pastor St. Joseph's Church.

BRIGHTON, MINN., November 5, 1898.

REV. AND DEAR SIR,—The first anniversary High Mass for the repose of the soul of my predecessor, the late Father Smith, will be sung in St. Mary's Church, on November 15, at half-past ten o'clock. You are respectfully invited to assist at the Mass.

It will be a great pleasure to me if, after the services in church, you kindly remain for dinner, which will be served at 12 o'clock.

Yours sincerely,

JOHN BECKER.

LAST WILL.

I. THE LAST WILL AND TESTAMENT.

THE Third Council of Baltimore insists that priests make a timely disposition of their earthly possessions by a last will, and thus avoid a number of difficulties that might arise after their death, especially if the accounts of receipts and expenditures of the church are not carefully, distinctly, and separately kept from personal accounts and personal property.

Many men have a disposition to delay the making of a will. Cardinal Manning accuses even some priests of this morbid tendency: "They shrink from making their will. They have it in their room for signature. They put off signing it till to-morrow and to the next day, and at last they bequeath loss to the church and trouble to everybody by dying intestate. Such are the freaks of the human spirit."

But a large number of priests, perhaps the greater majority, have no money to leave. Some among them may not even say, with the late Archbishop Taché: "I owe nothing and I own nothing, therefore I have nothing to leave;" for they find it impossible to make ends come together. But all have something to leave, if it were only a few books. And books are generally the dearest and most faithful companions of the priest; he should see that they

become useful to others after they have served him well.

Before suggesting a form of a priest's will, we submit a few notes that may be useful.

A will or testament is the legal declaration of what a person desires to have done with his property after his death. It has no force or effect until after the death of the testator, and can therefore be cancelled or modified at any date. The law does not require any exact form of words; but the conveyance of property must be in accordance with the local prescriptions.

We are speaking **only** about written, not verbal or nuncupative wills, **which** latter wills are unsafe and open to litigation.

The person named in the will by the testator to administer the will is called *executor*. When no executor is mentioned, the court appoints an *administrator*. In a priest's will the name of a brother priest should figure as executor. No person can serve as executor if, at the time of the proving of the will, he be under twenty-one years of age, a convict, a drunkard, a lunatic, or an imbecile. The testator should write his full name at the end of the document or, if he be unable to write, make a mark (+) against his name. *Witnesses* are those who witness the signature of the testator; they need not know the contents of the will; they should put their address under their names.

The number of witnesses varies in different States. The following States require two witnesses: California, Delaware, Illinois, Indiana, Iowa, Kentucky,

Louisiana, Michigan, Minnesota, Missouri, New Jersey, New York, North Carolina, Ohio, Oregon, Rhode Island, Tennessee, Texas, Utah, Virginia, Wisconsin. Three witnesses are required in the States of Connecticut, Florida, Georgia, Maine, Maryland, Massachusetts, New Hampshire, South Carolina, and Vermont.

An addition to a will, explaining or changing bequests, is called a *codicil*, and is executed like a will.

SHORT FORM OF WILL.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I, James Greene, Rector of St. Leo's Church in Pine City, Pine County, State of Minnesota, being of sound mind and memory, declare this to be my last will.

I commit my soul and body to the Most Holy Trinity and to my Blessed Redeemer; to the intercession of Mary Immaculate and to my dear Father, St. Joseph.

I give, devise, and bequeath all the property that I may be possessed of at my demise to St. Leo's Church Corporation, on condition that said corporation pay all my just debts and funeral expenses. These expenses at my funeral are not to exceed the sum of one hundred dollars.

I appoint as executor of this will Rev. Joseph Fox of Duluth, Minn., without bonds.

In witness whereof, I, James Greene, have to this

my last will set my hand and seal this fourth day of January, A.D. 1899.

JAMES GREENE. [L. S.]

Signed, sealed, published, and declared by the above-named James Greene, as and for his last will, in the presence of us, who have hereunto subscribed our names at his request, as witnesses thereto, in the presence of said testator and of each other.

CHARLES COYLE, Pine City, Pine Co., Minn.

GEORGE LEE, Pine City, Pine Co., Minn.

FORM OF A PRIEST'S WILL.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I, James Goldsmith, Rector of St. Joseph's Church, in the town of Cranston, in the county of Barnstable, in the State of Maine, being of sound mind and memory, declare this to be my last will and testament, in manner and form following:

First. I give, devise, and bequeath unto St. Joseph's Church Corporation all my real estate, consisting of sixty acres of land, situated in this town of Cranston, county of Barnstable, Maine, on Pyke road, with all the improvements and appurtenances thereon, which said real estate is recorded in my name, in the county where situated.

Second. I give, devise, and bequeath to St. Mary's Orphan Asylum, Fishville, Maine, the sum of one

thousand dollars, secured by a life insurance in the Equitable Life Assurance Society of the United States, Broadway, New York.

Third. I give, devise, and bequeath all my books to the Roman Catholic Bishop of Portland, Me.

Fourth. I give, devise, and bequeath the rest and residue of my personal property to Rev. William Miller, of Tarrytown, Maine, to sell or otherwise dispose of, so as to convert into money and to pay therefrom all my just debts and necessary funeral expenses, and the remaining amount to be used for the celebration of masses for the repose of my soul.

Fifth. I nominate and appoint as executors of this my last will and testament my friend, Rev. William Miller, of Tarrytown, Maine, and John Brown, Esq., of Cranston, Me.

In witness whereof, I, James Goldsmith, to this my last will and testament have set my hand and seal, this fifth day of January, one thousand eight hundred and ninety-nine.

JAMES GOLDSMITH. [L.S.]

Signed, sealed and declared by James Goldsmith, as and for his last will and testament, in presence of us, who, at his request, and in his presence, and in the presence of each other, have subscribed our names hereunto as witnesses thereof.

JOHN WALTER, Cranston, Me.
HENRY SILVER, Cranston, Me.
FRANK STINE, Cranston, Me.

II. SUMMARY OF STATE LAWS RELATING TO WRITTEN WILLS.

(According to Hill's New Revised Manual.)

Alabama.—All persons twenty-one years of age may devise real estate by will, and at eighteen or over may dispose of personal property. Two witnesses are required. Married women may bequeath their separate estates. Wills are recorded in the Probate Judge's office.

Arizona Territory.—Testators, male or female, must be twenty-one years old. Two witnesses are required. Married women may devise their separate property.

Arkansas.—Must be twenty-one years of age to devise real estate, and eighteen to devise personal property. Three witnesses are required. Wills are recorded in the probate court of the county where most of the bequeathed land is situated; but if only personal property is devised, then in the county where the testator died. Married women devise their separate property as they please.

California.—At eighteen or over testators may devise real or personal property. Married women may dispose, by will, of their separate estate without the consent of their husbands. Two witnesses are required for all written wills.

Colorado.—The testator, if male, must be twenty-one; if female, eighteen. Either male or female may will personal property at seventeen. Neither husband nor wife can deprive the other of one-half the property by will, except wife may do so with written consent of husband. Two witnesses are required. Wills are recorded in county courts, where letters of administration are issued; also with the Recorder in counties where the testator owned real estate.

Connecticut.—All persons over eighteen can dispose of their property by will, either real or personal. Three witnesses are required. Ten years are allowed, after the testator's death, in which to probate his will. Wills are recorded in the probate courts.

Dakota, N. and S.—At eighteen persons may devise both their personal and real property. Two witnesses are necessary. Married women may dispose of their separate estates without the consent of their husbands. A will made by an unmarried woman is revoked by her marriage, and not revived by the death of her husband.

Delaware.—The testator must be twenty-one years old. Two witnesses are required. Married women, with the written consent of their husbands, given under their hands and seals, in presence of two witnesses, may dispose of their property by will.

District of Columbia.—Male testators must be twenty-one years old ; females, eighteen. Three witnesses are required to testator's signature. Married women will their separate property to whom they please. Wills are recorded in the Registry of Wills.

Florida.—Required age, twenty-one. Three witnesses.

Georgia.—Testator must be twenty-one. Three witnesses required. Recorded in the Court of Ordinary.

Idaho.—Testator must be twenty-one. Husband must leave wife one-half of common property. At eighteen can dispose of goods and chattels. Married woman may dispose of her separate estate. Two witnesses required. Will first recorded in the probate court and afterward in all counties where real estate is located.

Illinois.—Males must be twenty-one ; females, eighteen. Two witnesses necessary. Wills filed in probate court and originals remain there.

Indiana.—Testator must be twenty-one. Two witnesses.

Iowa.—Must be twenty-one years old. Two witnesses.

Kansas.—Testator required to be twenty-one years old. Two witnesses.

Kentucky.—Testator must be twenty-one. If written by testator himself, one witness only required ; if written by other than the testator, two witnesses necessary. A married woman may dispose of her separate estate by will.

Louisiana.—Must be twenty one. Two male witnesses required over the age of sixteen.

Maine.—Men and women alike may devise their property, real and personal. Three witnesses necessary. Wills, transferring real estate, are recorded like deeds. Estates are settled in the probate court.

Maryland.—Men must be twenty-one ; women, eighteen. Three witnesses necessary. Wills of personal property do not require witnesses. Wills must be proven in the orphans' court of each county, or before the Register of Wills.

Massachusetts.—Any person may will real or personal property. A husband cannot be deprived of one-half of his wife's personal property or a life interest in her real estate by her will, unless he consents to the devise. Three witnesses required to signature of testator. Wills are recorded in the office of Register of Probate.

Michigan.—Testator must be twenty-one. Two witnesses. Copies of the wills must be recorded in the county registers' offices where the lands are located.

Minnesota.—Men must be twenty-one ; women, eighteen. Two witnesses. Estates are settled in probate courts, where wills are recorded. Copies are recorded in counties where devised real estate is located.

Mississippi.—Testators must be twenty one, male or female. Three witnesses required. Probate is made in the court of chancery, or by the clerk thereof, and recorded in his office.

Missouri.—Must be twenty-one to devise real estate, and eighteen to bequeath personal property. Married women may devise real estate at the age of eighteen. Two witnesses. After probate, wills are recorded in the office of the Register of Deeds.

Montana.—Every person, at eighteen, may devise any kind of property in writing. Two witnesses.

Nebraska.—Two witnesses. Wills may be recorded in the office of the clerk of the county where bequeathed real estate is located.

Nevada.—Testators over eighteen years of age may dispose of any of their property after payment of debts is provided for. Married woman may devise her separate estate without husband's consent. Wills must be recorded in the courts where they are admitted to probate.

New Hampshire.—Must be twenty-one years old. Three witnesses. Wills are recorded in the office of the Register of Probate, and proved in probate courts.

New Jersey.—Must be twenty-one years old. Married woman cannot will away her husband's interest in her real estate. Two witnesses. They are proved and recorded in the office of the Surrogate of the county.

New Mexico.—Males over fourteen years and females over twelve years of age, if of sound mind, may execute wills, unless known to be prodigals. Verbal wills require five witnesses, and all must testify clearly as to every part of the will. Written wills need three or more witnesses. Probate judges approve of wills or reject them. Appeals are taken to the district court.

New York.—Wills must be signed by testators at the end, but need not be sealed. Males can bequeath personal property when eighteen, and females at sixteen. Two witnesses to the signature of the testator and his acknowledgment of the document are required to be affixed to the will, which is proven in the office of the Surrogate of the county where the testator lived.

North Carolina.—Wills have two witnesses. Married women devise their separate estates. Wills must be recorded in the probate court of the county where the testator lived.

Ohio.—Must be twenty-one years old. Two witnesses. Wills are admitted to probate or record in the office of the Probate Judge.

Oregon.—Testators must be twenty-one years old in order to devise real estate, but may bequeath personal property if over eighteen years of age. Married women devise real estate subject to their husband's interest in it. Two witnesses.

Pennsylvania.—Testators must be twenty-one years old. Two witnesses necessary, who, however, are not required to place their signatures to the will. A husband is not competent as a witness to his wife's will.

Rhode Island.—Real estate may be devised by persons twenty-one years old, and personal property by those over eighteen years. Two witnesses. Probate courts are located at Newport and Providence, where wills are recorded. In other places they are recorded by town clerks.

South Carolina.—Wills devising both real estate and personal property must be executed in the presence of three or more subscribing witnesses, and recorded in the probate court of the county where the testator resided.

Tennessee.—Where only personal property is devised the witnesses need not subscribe their names to the will. Married women can devise their separate property, unless they hold it under previous restraint. County courts are courts of probate.

Texas.—All persons, twenty-one years old, may devise their real and personal estate. Two witnesses necessary. Wills are admitted and proved in county courts, if presented for probate within four years after the death of the testator. Devises of real estate must be confined to written wills.

Utah Territory.—Testators, male and female, may devise their real and personal property by will when eighteen years old. This includes the separate property of married women. Two witnesses required.

Vermont.—Three witnesses. Real and personal property of a married woman may be devised by her will. Estates are settled in probate courts. Wills may be recorded either in probate courts or in town clerk's office wherever the devised real estate is located.

Virginia.—Persons of sound mind may devise their real estate by will after they become twenty-one years of age and their personal property at the age of eighteen years. This includes the separate property of married women. Two witnesses. Estates are settled in either corporation, county or circuit courts, in the county or corporation where the testator lived, or where his real estate is located.

Washington.—Two witnesses. Males must be twenty-one years old, and females eighteen years, devising both real and personal estate. Married women are restricted in this respect by their husband's claims upon their property.

West Virginia.—All persons of twenty-one years old may devise their real estate and personal estate by a written will, duly attested. Two witnesses.

Wisconsin.—Wills, including those of married women, must be in writing, and signed in the presence of two or more sub-

scribing witnesses. Wills are proved and admitted to probate in county courts.

Wyoming.—There being no State laws on this subject, the usages of common law regulate the execution and proof of wills. They are proved and admitted to settlement in the probate courts. Married women are at liberty to devise their separate property as they please.

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